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193 ending in *c* or the tense sign if it is present, and recalls the Dakota negative *cni*. In some cases, however, it seems to be modified by what appears to be reduplication, although this latter on a more extensive study of the verb might prove to perform an entirely different function. Certain sound shifts also occur occasionally as in previous examples of suffixing but do not change the verb noticeably. Examples of the negative *ni* alone are found in the following: *wadarutenihoc* = you do not eat, from *wadarutoc* = you eat; *wawakanixtoc* = I shall not have, from *wawakaxtoc* = I shall have; and *wawahenihoc* = I do not drink, from *wawahenduc* = I drink.

Examples of negatives which seem to show some sort of reduplication are as follows; *wadakanixinistoc* = thou shalt not have, from *wadakaxtoc* = thou shalt have; *waidasikinixinistoc* = thou shalt not make to thyself, from *waidasektoc* = thou shalt make; *waxopinidahadaxinistoc* = thou mayest not hold as sacred for thyself. In all these forms there is also a reflexive of some sort and it may be that the seeming reduplication is merely a reflexive form. Further text might clear up these points and bring to light in addition a reflexive, but at present it can only be said that *ni* is the negative sign but often appears with what seems to be a reduplication.

INTENSIVE PARTICLE:—The intensive particle "very" seems to be expressed by an adverb, *kucoc*. This seems to be used either before or after the modified word with no apparent distinction. In very bad, *xik kucoc*, it is found after the adjective; in *kuce cihc*, very good, it precedes the adjective. When the particle follows the adjective the ending of the latter seems usually to be dropped.

193 COMPOSITION:—*Derivation*—Among primitive languages derivation is often easy to trace and this is true in the Mandan.
192 The ideas were at first simple and the vocabulary small. As the people developed in experience new names were required and instead of devising new words old ones were modified to fit. A good example of this is *watuc*, copper, from which came *watucseda*, brass, *watuc cotte*, silver, and other forms for metals.

Mana, wood or tree, gives *manasuk*, (*mana*, tree and *suk*,

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child), meaning bush, also *manaroxte*, forest. *Warade*, fire, gives *wararakce*, firebrand, and *warakapidihe*, flame.

Again from *po*, fish, comes the word for fin, *posi*, literally fish-feather. From the word *waci*, white men, comes the word for flour, *wacita*. *Mini*, water, also gives a number of derivatives among which are the words for flood, *minisukhedic*, and for bank, *miniwakaxta*. From *tohe*, blue comes *wiratohe*, green.

Compound nouns — There is no lack of compound nouns in the Mandan and their formation is the same as in English, the modifying word coming first.

From *ci*, foot, and *psih*, black, comes Blackfeet, *Cipsih*. *Poikinnih*, fish-hook, is a compound similar to the English one. Bird, *mandek*, with the word for young animals, *nixe*, gives egg, *mandenike*. The elm is called bow-wood, *manawaraerup*. For grandfather we get *tatecike*, old father.

The Mandan personal names, which always had a meaning, were often represented by very long compounds as were many of the society names.

Composite verbs:—The compounding of one verbal stem with another is not a very common feature in the Mandan but can be plainly noticed in a number of examples. There are probably other cases which cannot be distinguished among the long verbal forms, as the separate stems are not known. Besides this doubling of verb stems there is also an incorporation of nouns into the verb in order to complete the meaning.

Actual double stems occur in the following examples; I shall come and sit down, *wahunawaxkanakoc*, *huruc*, to come, and *kanake*, to sit; I decoy, *wattaxahhuruc*, litterally, I call to come; I fast, *nahnkawawarutenexoc*, literally, sit I eat not; Maximilian gives "to shoot at," as *ohxatakerehuc*, and translates it, "he has gone away wounded;" to sleep is *hanaruc*, to fall asleep, *wahanaedukxahuc*.

Examples of compounding with nouns are: to smoke, *manaczinduc*, tobacco to smoke; to scrape, *unkaheric*, fingers to rub; to swim, *miniputxuhuc*, water to push.

In the foregoing an attempt has been made to present a sketch of the grammatical construction of the Mandan language